HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

VOL. 2. NO. 12. CONCORD, N. H. SATURDAY, MAY 21, 1836. WHOLE NO. 38.

HERALD OF FREEDOM.
Office, Low's Block, opposite the Post Office.

PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.

JOSEPH HORACE KIMBALL, Editor.

Elbridge G. Chase, Printer.

HERALD OF FREEDOM.

[For the Herald of Freedom.]

Dough-Faces.

John Randolph, spoke five days on the Missouri question, 1820. At the close of the debate, after ridiculing the compromise, he said in allusion to the seceders:

"I knew *these would give way*. They were scared at their own dough-faces. Yes, they were scared at their own *dough-faces!* We *had them*, and if we had wanted three more, we could have had them; yes, and if these had failed we could have had three more of these men, whose conscience, morality, and religion, extend to 36 degrees 30 minutes north latitude. You can never find any difficulty in obtaining the support of men, whose principles of morality and religion are bounded by 36 degrees 30 minutes north latitude."

CHESHIRE COUNTY, May 3, 1836.

To Hon. Henry Hubbard, Senator of the United States.

SIR:—The welfare and vital interests of my country prompt me, in a spirit of candor, to comment upon your speech in Senate of United States, 7 March, 1836, upon certain memorials of the Society of Friends, and of your constituents, praying that Slavery, and "every species of traffic in the persons of men," in the District of Columbia, may be abolished. You say that one reason assigned by your constituents is "that they consider the toleration of slavery in the District of Columbia as inconsistent with justice, humanity, and christianity." Will you not duly appreciate the honor of having such constituents?

Should you impute to me any other than the motive assigned, for addressing you, you would do me great injustice. For since the time you suddenly joined the democratic ranks, on or about the 11th day of June, A. D. 1828, we have been political, as well as warm personal friends. While I thus negative all improper influences, I assure you that my attachment to the principles of liberty, of human rights, and our free institutions, are paramount to, and have an elevation infinitely above private friendships, and the conflicts for party ascendancy.

My attention was attracted to your speech by the following paragraph in the "Globe," printed at the city of Washington, in these words, viz. "*Mr. Hubbard's Speech.*—The South will peruse with the greatest pleasure the very able speech of Mr. *Hubbard*, of N. Hampshire, on the abolition question. Some southern gentlemen, who heard it delivered, have expressed the strongest wish that it should be extensively circulated." The N. H. Patriot of March 21, 1836, says "this speech is highly complimented in the Globe by a Virginian."

No one can doubt that it was very acceptable and pleasing to the southern slaveholders, generally. Had it been complimented as affording the greatest pleasure to the supporters of liberty and equal rights in the northern States, or among your constituents, it would have deserved your grateful acknowledgments. As it is, would it not be well for you wholly to disclaim it, as virtually being a reflection upon those, by whose suffrages you were raised to your present responsible station?

You are particular to say in your speech, that you are "no advocate of slavery; for [note the reason assigned] nearly forty years it has entirely ceased to exist in N. H." Sir, had your speech advocated such principles of civil liberty and equal rights, as you well know the freemen of N. H. ardently espouse, your expression "I am no advocate of slavery" would have been not only entirely superfluous, but perhaps excited ridicule. One of your constituents now demands your reply to the question, if it does not advocate southern slavery what else does it advocate? There is not a sentence in it of the reverse, except your quotations from the memorials of the Society of Friends, and of your constituents. And what is your respectful language to the memorialists, your constituents? You tell them "*to mind their own business, and let the business of others alone*"!! Such would not have been your language to them previous to your election to the U. S. Senate. Much of your severe rebuke is applied to the abolitionists. You say that "your general object, and that of Senator Calhoun's is the same;" and *that is*, "to silence this restless, meddlesome, interfering disposition; to induce the abolitionists to be content," &c. How did you propose to treat their humble petitions? Simply to receive them, and immediately to pass a vote to reject the prayer thereof!!! You proclaimed to the whole nation "the want of information" of the "fanatics," your constituents, but you did argue that the refusal to receive these petitions at all, "*would* MULTIPLY these fanatics." While I leave you on the one part, and the "fanatics, abolitionists and incendiaries" on the other, to settle accounts at a convenient season, I wish you to understand, distinctly, that the humble citizen now having the honor to address you, still holds the *same opinions* upon the subject of slavery, which he and the enlightened yeomanry of this State unanimously held years before you ever denounced abolitionism.

Let us then reason upon truths, maxims and principles long established. We agree that "the moral and intellectual power of New-England *is sufficient* to correct and maintain correct public sentiment upon this all absorbing subject;" that "the North is *sound* upon this subject." You insist that the North is opposed to the abolition of slavery, and the slave trade in the District of Columbia. Here we are at antipodes. The purpose of your argument is to convince the South that the North is opposed to the exertion of a moral influence for the extermination of slavery throughout the Union. Here we widely differ, but it is admitted that the North is opposed to *violent* measures, to disturb what is called "the compromise," under which slavery with all its attendant evils, vices and corruptions, has been thus far continued.

Had a foreigner, ignorant of your birth place, heard your speech delivered, he would doubtless have concluded that you were a representative, not of New-England republican principles, but of the southern aristocratic doctrines. Under that belief, he might have admitted the ability with which you argued their cause. What, sir, has induced your belief that within a few years past a great radical change has been effected in the public sentiment respecting slavery, in the free States of the North? You have not sufficient vanity to suppose a few speeches in Congress Hall can make any essential difference. Can you forget that the few Representatives and Senators in Congress from the North, who betrayed their trusts, who disregarded the interests and opinions of their constituents upon the Missouri question, were ranked with traitors, and publicly stigmatised? That our public journals printed their names within deep black borders, to indicate the indignant, or mournful sensation, every where felt for such depravity? Look at this picture. But should you be unable to see yourself through the twilight mist which may now obscure your vision, the opening broad sunlight may fill you with dismay. The question was then as it now is, ought slavery to be tolerated? Will you deny that you was then (not a "fanatic") *but an enthusiastic opponent of slavery?*—What has wrought this radical change in you? Tell us frankly. True, you do say that since that period "it has been your fortune to have formed some acquaintance with the slaveholders, both in Maryland and Virginia"—and also, "that it has been your privilege since you have been in Congress occasionally to visit a plantation not ten miles from this District (Columbia) upon which lived two bachelors, the only white persons, you believed, upon the plantation, surrounded by forty or fifty slaves," females as well as males. You renounce at once the maxim, that "one day of virtuous liberty, is worth a whole eternity of bondage." Slavery at once unfolded its charms. If the rich fruits of servile labor, if the choice wines served to sweeten the compliments you doubtless received from the slave owners, those frequent visits which have been [illegible] operated as the *mis*-fortune of your constituents. If a few hundred dollars worth of best champaigne, &c. served to turn the scales in favor of your election to your present station; if wine has a good operation upon the electors, why may not compliments, flattery, adulation, &c. have some effect upon the elected? The subject is however, too grave for light remarks. You wish us to understand, from your personal observation, that the slaves of the South are well fed, and happy in their condition, happier perhaps than the laboring class at the North. Should you really believe this, we must have some pity for your "want of information." To give a true account of their miserable, degraded condition, your travels ought to be as extensive as those of other distinguished men, who have made their enquiries of the *slaves*, instead of attending the feasts of their masters. Their statements differ entirely from yours. They represent them degraded as the brute—that moral and religious instruction is generally withheld from them—that the whip-lash incites them to labor—that they are often treated with extreme cruelty—and the slave laws fully convince us that such is their miserable doom.

Had you intended to give a just picture, why had you not disclosed the heart-rending scenes daily before your eyes, in sight of the capitol, of human beings sold like cattle, in public market, severed forever from all earthly relatives and companions, and driven off by slave drivers, for re-sale to distant quarters? Here you are silent as the grave, you dared not even *attempt* to varnish over this horrible picture, to which your constituents solicited your particular attention.

But many of the southern slaveholders themselves reprobate the system of slavery which you would uphold. Since the delivery of your speech, a voice has come from the South, declaring that the South generally are "in favor of universal emancipation," and ardently desired to fit the slaves for freedom. If true how can you justify your opinions? Washington, Franklin, Marshall, Rush, John Jay, and many of the distinguished patriots of the South, have given such descriptions of slavery as put your statements to the blush! You will admit that Jefferson had a more thorough knowledge of the evils, the sin of slavery than you could have derived from a few visits of pleasure. It has been truly affirmed "that Jefferson's writings contain more appalling descriptions, and more bitter denunciations of slavery, than the abolition publications of our day." He alluded to its tendencies to subvert our national liberties. You are as calm as a summer's morning—but Jefferson, in alluding to the evils of slavery, said, "I tremble for my country, when I reflect that God is just; that His justice cannot sleep forever." Have you never considered, that the habits, feelings and sentiments, which the system of slavery generates, are at war with all our social, moral and political institutions; and that its corruptions unchecked would ultimately prove fatal to the liberties of New-England? Could its deadly corrupting influences be stayed within the limits of the slave States, your advice to your constituents ("to mind their own business," &c.) might seem less indecorous. No position can be more evident, than that our liberties must share the fate of the liberties of the South, while we are subjected to the authority of the same laws, and the same lawgivers. It is certain that the sceptre of power is not in our hands; and the fact that certain northern Representatives already bow before that sceptre, and have become the humble apologists of slavery, is still more alarming. By your skill in evading the question, whether Congress has the right to abolish slavery in the District of Columbia, you virtually disclose your private opinion—for had your opinion been in the negative, you doubtless would have assigned that as being a good excuse for refusing the prayer of the memorialists, without a labored argument upon other points.

You say that "the *memorialists*, believe that this District is peculiarly under the jurisdiction of Congress; that this is the seat of our national government; that the citizens from every portion of the confederacy resort here for the transaction of their business; they know that slavery exists here; they believe it to be their duty to ask for its abolition within this ten miles square." Sir, your constituents seem to possess much good sense. *They* are "sound." They may lament your refusal to infuse their good sense into your own arguments. But why *dodge* this question when the point has been given up, by many of the most learned statesmen and jurists, even at the South? Your constituents, ignorant as you represent them to be, can teach you, that inasmuch as the constitution of the United States expressly declares "that Congress shall have power to exercise exclusive legislation in all cases whatsoever, over such District (not exceeding ten miles square) as may by cession by particular States, and the acceptance of Congress, become the seat of government of the United States," the moment Maryland and Virginia ceded that ten miles square, with the acceptance of Congress, the right vested in Congress to abolish slavery in the District.

The expression, "in all cases whatsoever," certainly gives an unlimited, or uncontrollable jurisdiction. The Constitution being the supreme law of the land, would control any restrictions, conditions, or reservations, even had there been any in the act of cession. It is impossible to state a plainer case.

The Constitution, instead of establishing slavery in that district, or any of the United States, guarantees liberty and the rights of man. So abhorrent was slavery to the feelings and pure principles of the framers of that instrument, that in the three [illegible] low the word slave or slavery, to stain its pages. The first allusion authorizes the slave representation in Congress. The second gave Congress the power after the year 1807 to *abolish* the slave trade, which was done, excepting that equally infamous traffic in human flesh, within the States and the District of Columbia. The third authorizes the master to reclaim his fugitive slave in other States. Had the framers of the Constitution undertaken to establish slavery, they would have violated their own creed, as fully expressed in the Declaration of Independence. They well knew that no human compact which divested a human being of those inalienable rights, "the gift of his Creator," could be founded in justice and right, and therefore such contract could not be obligatory. The first and second allusions confer powers favorable to human rights. If the third militates, we have a right to infer that it would have been withheld, had the evils resulting from it been foreseen. And it was doubtless believed, that the system of slavery would gradually fall before the mighty conjoined powers of reason, virtue and Christianity. And unless this moral influence shall prove sufficient to overthrow it, that gloomy period will surely come, when the people of this favored land will cease to go up to worship in the temples, which our fathers dedicated to freedom's sacred cause. You say, "to abolish slavery in this District, in my opinion, would be unjust, impolitic, inexpedient, even if the measure itself were practicable. My position is, that we never can by our legislation, make the slave a free man, without the consent of the owner, within the limits of this ten miles square." All these positions are unsound, and sound very badly here at the North. They are not in unison with our notions of the inalienable rights of man. They chime not well with our N. H. "bill of rights" or the Declaration of Independence. When you find that virtuous statesmen of the South condemn such positions, does not your conscience reprove you? All the slaves in the free States were emancipated without asking the consent of the owner and without compensation. In the British West India Islands and dominions, the slaves were made free without their masters' consent. Congress is as sovereign in the District as are the State governments over their respective territories. Let Congress pass a law giving the six thousand slaves in the District that liberty which was the gift of the Creator; and then apply your doctrine. Even the freed slave would ridicule it, and the civilized world would pronounce the equity and justice of the law. Was it your meaning that the slave owners should take the alarm and drive off their slaves in coffles to a foreign market, before the law could take effect? Be it so then. The foul stain would no longer attach to the *national* government, and the slave trade would no longer disgrace the city bearing the name of the sainted Washington. Would such a law be "unjust?" If so, it is conceded that it would be both "impolitic" and "inexpedient." Do you really believe that slavery is founded in *justice?* If so, you differ from your friends at the North, who hold it to be a palpable violation of the immutable principles of right, and of the laws of God. Can it be unjust to restore to *freedom*, a man unjustly deprived of it? Your moral sense tells you that slavery is not only an evil, and a curse, but SIN. Reflect upon this. To deprive a *fellow* creature of every right—the use of his limbs, the fruits of his labors, of his faculties, to separate him forever from all his relatives, to withhold from him forever all the lights of knowledge, to place him on the level with the brute, and subject him to the whip—think you not that this is sin? Do you still dissent? Then *apply* the doctrine to *yourself*. Would you complain of the injustice of taking off the chains, were *you* placed in involuntary servitude? What "inalienable rights" have you that the Creator designed not equally for the oppressed colored race? You cannot name even one. How dare you then tell your constituents that it would be "unjust" to do *justice* to those in bondage!! But further, you consider that it would be unjust to deprive the slaveholder of his property, of his "personal chattels." First prove your base doctrine that man can hold property in his fellow man, or that a man can be a personal chattel. To do this you must have better authority than the Southern laws, which declare two millions five hundred thousands of the colored race to be personal chattels, like our cattle. If you can establish your point by *good* authority, we will instantly yield the whole ground to you. In the mean time, we advise you to read Dr. Channing's illustration of this point. We need not, if we could, add strength to his arguments, or irrefragable conclusions. I was gratified that he so clearly proved, that slavery could not be justified by scripture; and that if the scriptural doctrines could be applied in any shape to justify it, they would be equally applicable to justify the enslaving of us, or the white population. That you may be consistent, I demand of you either to establish your position, that man can be converted into a personal chattel, or else no longer insult the understanding of the people of the North, by declaring that it would be "unjust" to emancipate the slaves. Unless you can assign better reasons, your constituents will throw *back* the poetry you applied to them.

"Oh! judgment, thou art fled to brutish beasts,
And men have lost their reason."

You allude with fearful apprehension to the bold stand ecclesiastical synods and conventions have taken in opposition to slavery, and in defiance of the penal laws, in defiance of mobs, and may we not add in defiance of the bayonet. You know full well that chains fell before the spirit of Christ—you fears lest the church at the West, as well as at the North will raise her voice? Tell us explicitly, what evil think you, the church will do? Reflect, sir, upon the reasons you assign for opposing the liberation of the slaves in the FREE District of Columbia, when you was not, as *you* say, the advocate of slavery. You oppose the emancipation of the six thousand slaves of the District, because you fear "they would march to the rich valleys of New-England, and there compete with her free labor." Such a population "in no respect congenial in *habit*, in *disposition*, in *principle*," such a state of things, you say, would lead to great political evils, would put to hazard our dearest and freest institutions. Had your Virginian eulogist noticed this bearing of your remarks upon the Southern institution, would he not have withheld the compliment? "Such a state of things" in the ten miles square, you may believe, has no evil tendency, but would have in our wide spread "rich valleys!" Had you told us that by *liberating* the colored people, New-England would feel the horrors of slavery, (although the position would be absurd) old women might have startled! Had you informed us, that by giving freedom to the District six thousand planters from the South, with immense wealth, "in no respect congenial in *habit*, in *disposition*, in *principle*," to popular equal rights, would fill "the rich vales of New-England," it is probable that the friends of liberty would have shuddered at the thought. The latter would be powerful, the former would be impotent and harmless as are the free colored people who now inhabit our "valleys." Be not alarmed, sir, for should the colored population of the South even march here in the spring, unseasoned, unacclimated, choice, or natural instinct of self-preservation, would induce them to migrate in the fall, preceded by the wild geese.

By rejecting the prayer of the memorialists, you say, we cannot fail to satisfy this class, "that they are engaged, if not in an unholy, in a most unjust crusade against the rights of others." In this you doubtless fully agree with the Southern planters, and the two "bachelors" whom you visited; but Northern men have a different view of the subject. Again, you say "the time has arrived when there must be something done, and done *by us*, the representatives of the States and of the people," "upon this all-absorbing and difficult subject of slavery." "It will no longer do to remain passive—memorials, addresses, petitions come from too many sources for us longer to refuse to act upon them." As you are no "advocate for slavery," you must *consequently* be an advocate of freedom. What did you advocate in respect to these memorials? Answer: The rejection of the prayer thereof. Nothing could be more easy and simple. You incorporate in your speech the stale story, that the "present excitement in the Northern States got up by fanaticism and morbid philanthropy, has been seized upon by wicked and corrupt men with a view to divide the democracy of the South and North and sever the Union." True, the severance of the Union would divide the Northern democracy and Southern aristocracy. But this threat of the severance of the Union has been made upon so many occasions by Southern nabobs, and faithfully echoed back by Northern "dough-faces" so frequently, that the ear has become familiar to the sound and the echo strikes little alarm. Doubtless the threat has had its full effect. It is high time that the South should be convinced that the North is fearless in the performance of DUTY, leaving the consequences to an over ruling Providence.

Some able writers have recently had the boldness to affirm, in substance, that the Union would cease to be a blessing, if it cannot be preserved without destroying the principles of civil liberty. It was surely the great object of the confederacy to maintain such principles. If the Union is to be based upon slavery, it is at least problematical, whether it can long rest upon a foundation *so rotten*. Mr. Jefferson's opinion upon this point deserves our serious consideration. It is certain that the free States are opposed to a dissolution of the Union. Why would the slave States advocate it, should slavery be abolished? If their situation is now full of peril, would it be less so in case of servile insurrection, without the muscular arm of the North? I think that their safety is in union. The slave population increases so rapidly that the southern white population would soon be put in imminent jeopardy, should they rashly cut off the bonds of union. It is more than insinuated that "wicked and corrupt men" are the advocates of emancipation. Had you alleged that wicked and corrupt men espoused the *system of slavery*, the truth of your remark would have been left to your own reflections; but as you admit the purity of the motives of the memorialists, why do you denounce them as corrupt men? I have charity that you yourself believe them to be philanthropists, that they are honest men, sincerely engaged in a cause which is by Heaven approved. Our omission to notice other parts of your speech is not on account of disrespect, but of brevity. Excuse a few comments upon that part of it, in which perhaps you feel the deepest interest. You remark that "it has been said that this question *must* and would mingle itself with the politics of the day. It has been said by a distinguished Senator that it would be mixed with the approaching public elections. I was sorry to hear that declaration." As before intimated, the question rises in importance above all *party* conflicts. But, sir, if you are the fearless advocate of the cause of liberty, and the equal rights of man, why should *you* feel *sorry*, that the question must and would mingle itself with the party politics of the day? If right and truth [illegible] friends would come on the battle-field triumphant. But I strongly suspect that your sorrow would be more on your own account and that of other northern slave advocates, than on that of the upright advocates of universal emancipation. Ay—I suspect you have a fearful foreboding how the battle will turn, that it is this and this only, which makes you feel "sorry." True it may be, that certain political demagogues have influenced certain democratic caucuses, or primary meetings, in your own "immediate neighborhood" in this "free Granite State" to vote that slavery is founded in strict justice; and you and your compeers have proclaimed to the world that New-Hampshire is the inflexible champion of slavery.

Who first mingled this question with the politics of the day? Yourself, or those who act the same part with yourself? But when too late for repentance, you behold the hand writing upon the wall! Tremor may seize your limbs, but the friends of emancipation and human rights, find no cause for sorrow in respect to their *own* conduct. Reproach them in the national councils, for their "want of information" if you please, yet they still have some notions of civil liberty. Yes, sir, they are the descendants of the Pilgrims, of the heroes and patriots of the Revolution—they "crusade" and wage eternal war against every species of wrong and oppression—of aristocracy and tyranny.—Say you, that they do not loath and abhor the degraded condition of over two millions of their fellow creatures in chains! You libel the character of your native State.—The spirits of the Starks, the Whipples, the Cilleys, the Sullivans, the Langdons, will haunt your existence. The ballot boxes of our freemen will sound in your ears terrible as the cannon's roar of an invading foe.—The virtuous and enlightened freemen of New-Hampshire supporters of southern slavery! Rather than submit to that degradation, they would call upon the rocks and their granite hills to cover them and their memories in eternal silence. As well might you and your feeble compeers attempt to move from their bases our lofty mountains, as to attempt to corrupt the public sentiment in favor of southern slavery. Long since, New-Hampshire and all New-England solemnly proclaimed, that the clanking of chains should not be heard on freedom's soil. But it is too true, that times change, and men often change with them. It may be that the days of our national glory, short as they have been, are departing—that degeneracy and corruption have already cankered the heart of the body-politic—and that this beautiful temple of liberty, erected by our fathers, is fast tumbling to ruins. It may be so. We pray God that it may not be so. But before it shall be so, before the orb of day shall rise shedding his bright beams upon the citizens of New-Hampshire changed to the miserable, corrupted, degraded advocates and apologists of the ignominious bondage of two millions and an half of their own countrymen, may that sun shine upon me far, very far from my native land.

ALGERNON SIDNEY.

American Anti-Slavery Society.

Abstract of the Third Annual Report.

The report commences with a grateful recognition of obligations to Him who 'stilleth the noise of the waves and the tumult of the people,' through whose overruling care even the enemies of the cause have been made even to promote it.

We have no adequate means of estimating the increase of avowed and thorough abolitionists during the year; much less the general change of public sentiment in favor of the slave; yet the limited returns of societies actually organized, may be instructive to those who have been, or professed to be, incredulous of the progress of the cause.—Three hundred and twenty-eight new Societies have been formed since the last report. The whole number now known to the committee is 526. Of these, only 254 have reported their number of members, making an aggregate of 27,182 members. From 74 Societies have been received reports of their number of members at their respective dates of organization, from which it appears that their societies were organized with 2955 members, or an average of 40 members each, and have now increased to 9755, or an average of 130 members each.

AUXILIARIES.

State auxiliaries have been formed during the year in New-York and Rhode Island, which have entered very efficiently into the work. The State auxiliary of Massachusetts, in point of age, and in fact the parent of all the Anti-Slavery Societies, has gone forward with its characteristic ardor and devotion, having expended during the past year not less than $6,000. That of Maine has resolved to raise $2000 for the coming year, $387 of which was subscribed at its anniversary. That of New-Hampshire, which will hold its anniversary in June, has expended liberally, and will not fall behind any of its sisters. That of Vermont has expended the present year $161, and has voted to raise $200 for the coming year, $675 of which was immediately subscribed. The Auxiliary of New-York, at its meeting in Peterboro', raised a subscription of $1200. That of Rhode Island pledged itself to raise $2000 for the first year, which was subscribed on the spot. The Ohio State Auxiliary, at its anniversary at Granville on the 27th ult., resolved to raise $10,000, 1,500 of which was subscribed on the spot. The State Society of Kentucky has been prevented by the violence of slaveholders from active exertions by agents or the press. But the press of Mr. Birney, now at Cincinnati, is perhaps acting not less efficiently upon that state, than if it were within its borders.

From the reports of the treasurer and publishing agent, it will appear that the total receipts of the American Anti-Slavery Society, since the last anniversary, have been $25,866 30, being an increase of $15,311 02 over the receipts of last year. With these funds the committee have been enabled to keep in the field a number of agents, and to publish and extensively diffuse a variety of anti-slavery periodicals, pamphlets, and larger works, viz:

H. Rights,	about 20,000 per mo.	Total	240,000
A. S. Record,	" 25,000	"	300,000
Emancipator,	" 15,000	"	210,000
Slave's Friend,	" 16,000	"	200,000
Quarterly Anti Slavery Magazine,		- -	5,500
Bound Volumes.			
Life of Granville Sharp,	2,000		
Anti-Slavery Record, vol. 1,	1,000		
Mr. Child's Appeal	1,000		
Slave's Friend, vol. 1,	1,000		
			5,000
Occasional pamphlets,		- -	8,500
Circulars, prints, &c.		- -	30,800
Total number of impressions,			1,005,800

This amount is exclusive of the publications of other societies and individuals, which have been purchased and disseminated by this society. It will be seen by a comparison with the last report, that the issues of publication this year have been *nine* times as great as those of last year, at only about *five* times the expense.

Of the periodical publications, which at first were issued almost entirely by gratuitous distribution, 14,000 copies monthly are now taken up by paying subscribers. So much has the demand for anti-slavery publications increased during the year, that the committee have decided to issue the Emancipator weekly, of the same size of the present monthly. By this arrangement, it is not designed to supersede the monthly, which it is proposed still to issue in large quantities for gratuitous distribution under a new name.

AGENTS.

In the course of the past year, the Society has employed 13 agents, for longer or shorter periods, as agents or lecturers. The entire amount of service performed by these individuals is not less than eight years.

In this connection the committee would not forget to mention the services of those noble-hearted and devoted men, Charles Stuart and George Thompson. The former has during the year given his time, and more than his time, gratuitously to this cause.—The latter, while he remained with us, labored most abundantly, and gained multitudes of converts.

Our brethren Stuart and Thompson are accused of being foreigners, as if it were a crime for a foreigner, while submitting himself to our laws, openly to discuss with us, in our own halls and churches, the propriety of our institutions! Is our republicanism a thing that fears open discussion? much more to discuss morals? Such we, at least, have never understood it to be; and among the last rights we shall be disposed to yield to the spirit of slavery, is the right to welcome and listen to such foreigners as George Thompson, nor will we cease our efforts to overthrow the spirit that persecuted him, till he shall be welcomed back, to share with us the triumph of those principles which he nobly jeoparded life to promulgate.

The spirit of the last annual meeting gave tone to the year. Its noble effort to raise $30,000 for the Society's funds was most magnanimously seconded by the New-England Convention soon after, and at the annual meeting of the New-Hampshire State Society. The Methodist clergy of the central part of New-England joined the standard of abolition almost in a body, and with strong arms and stout hearts. There were also strong accessions from other classes of Christians. The various public convocations in the month of May, seemed to have brought into vigorous life all the seed which had been sown broad cast over the free states in the previous winter. The second annual report, laden with thrilling accounts of past progress and future plans, seems to have commenced at the south the great work of tearing off the mask under which slaveholders have so long shielded their atrocious piracy upon human rights. The greatest and the best, indeed the great majority of them, have always been understood to regard slavery as an *evil*, and in the *abstract* a sin, but excusable under the pressure of *present circumstances*; they have been understood to be conscientiously desirous of liberating their slaves, as soon as it could be done safely and for the good of all parties. Hence the *indelicacy* of any moral interference. Under the broad shield of this delusion, they were not only holding their vassals in peace, but stealthily propogating the doctrines, feelings, spirit of slaveholding throughout the whole republic. But they begun to perceive that two hundred affiliated bands of *immediate abolitionists*, wielding the press, and making an open and well arranged effort to change the public sentiment of the land, was likely to bring their sort of abolitionism to a test it would not be able to stand. The appearance of the publications themselves, 175,000 of which were disseminated in the month of July, brought them to the necessity of an exposure of their real views and feelings. Those who doubt the policy of acting directly by such publications on the leading influences of southern society, greatly undervalue the advantage of unmasking hypocrisy, and drawing the enemies of human nature into the open field. The publications did their work. They probed the deep and gangrenous wound, while the old system of emmolients had been ever 'healing slightly.' They brought to light the true feeling of the great body of slaveholders, as expressed by the Charleston Courier of Nov. 14th.

'We of the south have been hitherto *much to blame*, in allowing such notions to gain ground at the north, as that we regard slavery as an evil, and are anxious to get rid of it. It is but lately that we have begun to make the northern people understand, that we hold slavery to be NEITHER A SIN NOR A CURSE, but an ordinance of Providence and a PRACTICAL BLESSING.'

The result has showed, that the strongest bulwarks of our national liberties are but cob-houses before the tyranny of slavery.—The United States post office was robbed in the city of Charleston on the 30th of July—virtually by the city itself! The whole south was thrown into frenzy. In all her cities, towns, and villages, her white population assembled in anti-abolition meetings, demanding, in the language of violent passion and menace, that the abolitionists should be punished, and their associations and publications suppressed by the states to which they belonged. Threatening instant and imminent foot in a slave state; offering rewards for the adduction of the officers and agents of this society, and avowing their determination to visit the sins of the abolitionists upon their unoffending bondmen, by binding them in still tighter and heavier chains! Individuals travelling or residing at the south, were arrested by riotous mobs, and brutally flogged, on the mere suspicion of their being abolitionists. The whole south resolved itself into a vigilance committee, whip in hand, dirks and pistols in the pockets, to watch with Argus eyes, the appearance of the least spark of the doctrine, that 'ALL *men are born free*,' that an immediate auto da fe might be performed over it! In this wild clamor, the voices of all were mingled, and those indeed were the loudest, the sanctity of whose professions, or the dignity of whose offices, naturally led their fellow citizens to suspect them of a tendency to discountenance oppression, or uphold law and order. The magistrate tucked up his robes, and hurled brickbats with the mob. The preacher of the gospel opened the Bible to justify exacting labor without wages, and to invest the buyers and sellers of men with the sanctity of patriarchs. In proof of this appalling charge, we quote the language of some of the southern ministers of the gospel. A clergyman of Virginia closes a published letter 'to the Sessions of the Presbyterian Congregations, within the bounds of the West Hanover Presbytery,' thus:

'If there be any stray goat of a minister among us tainted with the blood-hound principles of abolitionism, let him be ferreted out, silenced, excommunicated, and left to the public to dispose of him in other respects.

Your affectionate brother in the Lord,
ROBERT N. ANDERSON.'

Even the head of the post office department, the sworn guardian of the most sacred treasure that heaven can bestow upon a free country, was driven to betray his high trust, under the false and fatal plea, that we owe *a higher obligation to the community than to the laws!*

What was the response of the north to this clamor of unmasked tyranny? It is instructive, and worthy of much study. It was made in three parts. Two parts have been given, and the third is yet to come.

1st. The merchants, and all through whose hands the gain of slavery passes, were much alarmed. They felt something must be done, yet they knew not what. They were ready enough to denounce the interference of the abolitionists, and they might have been ready to punish an interference with what slavery had been supposed to be, but it would not do to punish *all interference whatsoever* with what slavery was now avowed to be—a system of ever beginning, never ending oppression. They made great outcry about the danger of the Union, abused the abolitionists, assured the south they were few and contemptible, but yet took occasion to say that in all this they did not assent to the justice of slavery,—an evil which their principles revolted against, and which they would never tolerate among themselves,—and therefore left to the south to dispose of as they pleased. The Union which was endangered, was in reality their union with the southern trade. But the problem was to keep that trade without losing their character with the freemen of the north.

2d. The northern legislatures were called upon to suppress abolition. Some of them have responded by resolutions. Some by the appointment of hitherto non-reporting committees; and some by silence. Massachusetts has permitted the abolitionists to plead their own cause before her, and her eyes have been so much opened that she will not hatch the cocatrice eggs that have been laid for her. New-York, deeply involved in a political game, has thought to propitiate the south by stabbing at the freedom of her literary institutions. Her legislators meant to have it understood that the blow was aimed at a single ultra and persecuted school.—But the schools and colleges of this enlightened state are too wise, if not too generous, to be so deceived. On the whole, the south demanded a *gag law*. The response has been unanimously in the *negative*.

3d. The freemen of the north, the honest, hard handed, clear headed free laborers of the north, are yet to respond. What their response will be, may be foreseen from that of the legislators who must ultimately account to them.

The conventions of Northampton and of Rhode Island, the latter more numerously attended, in spite of the severest cold, than any ever before held in that state, show that abolition profited greatly by its 'death blow.' The meeting of minor associations all over the land, at the rate of at least two daily, attest the same truth.

Nothing more could have been expected from Congress than what has taken place in the country at large—the more full developement of the true character of slavery. The petitions for the abolition of slavery in the District of Columbia, have abundantly answered this purpose. They have brought out the tyrant that would consign to the fiery furnace every man who in his honesty will not fall down and worship the 'golden image'—legalized oppression. The temper of southern legislators has we trust, so enlightened the northern mind to the sin of permitting slavery by our votes, in the capital of our republic, that the tables of the next Congress will groan under a ten-fold weight of petitions. Political cunning has for the present put an end to the discussion of this all-important subject in Congress, but free and Christian men will never forget the northern legislators who dared to vote that 'Congress ought not in any way to interfere with slavery in the District, under its exclusive legislation.' Let every abolitionist, of whatever party, keep a list of these men, for his use at the polls.

Friends and fellow laborers, the enemy stands before us in the open field. In avowing himself the friend of perpetual bondage of the laboring class, he avows himself the enemy of human nature. He is mighty and clad in mail, but the spear in our hands has already penetrated between the joints of his armor. He must yield to truth. But he is prepared for a desperate struggle—his foot is on the neck of two and a half millions—he threatens to hold all he has and to One new slave state is now on the eve of admission to the Union, and he is stirring up the revolt in Texas to add five or six more. Is not this the time for a great effort in behalf of human nature? Is not this the time to rally the honest of all parties and all sects and make a stand for the failing cause of truth and freedom? The northern church is not so far gone in the general corruption as to have responded favorably to the monstrous doctrines of slave holding Christians. In all her divisions she is beginning to rouse herself. The bone and sinew of northern society, the free laborers, the yeomanry of the land, are not yet ready to sell their birthrights for a mess of pottage. Nothing is needed but light and love—a fair application of the glorious principles of the gospel to the case—to bring forth such a response as shall forever banish from America the monstrous wickedness of property in human beings.

Burning a Negro alive.

The Newark Daily Advocate furnishes the detail of a most horrible tragedy, in the following letter;

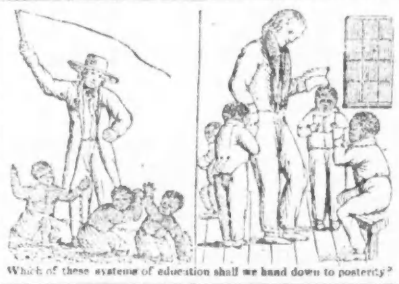
St. Louis, April 29, 1836.

One of the most shocking and revolting transactions occurred in our city last evening, about nine o'clock, which has ever been witnessed in our country. The circumstances, as near as I can learn them, are as follows. A colored man, belonging to one of the steamboats, was taken into custody by the deputy sheriff, Mr. Hammond, and one of the constables named Mull, for some disorderly conduct. They had entered the Court House Yard, when the negro struck Mr. Hammond on the chin with a large knife, which glanced and cut the main artery, so that he died in a few seconds. He then turned and struck at Mr. Mull, cut him in the abdomen so badly, that his life is despaired of. The negro fled and took shelter under a shed; and warned his pursuers from approaching him. One of them, however, with a brick bat, broke his right arm—his knife dropped—he immediately took it in his left hand, and made several attempts to stab those who took him. He was then lodged in jail.

A number of the citizens soon collected, and were so exasperated that they demanded the keys of the jailer, or they would demolish the house. Resistance being useless, he delivered them up. They took him out, and, with nearly a unanimous voice, resolved to BURN him.

They then chained him to a tree a short distance from the Court House, and placed under him a large heap of dry rails, which they fired; and one of the most revolting scenes ensued that has ever been witnessed here. The shrieks and groans of the victim were loud and piercing, and to observe one limb after another drop into the fire was awful indeed. He was about fifteen minutes in dying. I visited the place this morning, and saw his body or the remains of it, at the place of execution. He was burnt to a crumb. His legs and arms were gone, and only a part of his head and body were left. The scene was too sickening to contemplate, and I left it.

I have only time to add, that while numbers here deprecate the manner in which it was effected, they think his crime so heinous that, terrible as his punishment was, it was merited.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: MAY 21, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

American Anti-Slavery Society.

The Society held its Annual Meeting in New-York City, Tuesday morning, May 10. The President took the chair at 10 o'clock, and Rev. Charles Stuart opened the meeting with a solemn and impressive prayer. Rev. Mr. Mann, of Greenwich, Ct., read a portion of Scripture—James 5th—after which, E. Wright, jr., the Corresponding Secretary of the Society, read the abstract of the Annual Report, which will be found in another column. Its adoption was moved by Thomas Shipley, of Philadelphia. Judge JAY, Rev. Mr. POMEROY, of Bangor, Me., Rev. Mr. GALUSHA, of Rochester, N. Y., and GERRIT SMITH, Esq., offered Resolutions and made public addresses.

The following is the Resolution submitted by Judge Jay.

Resolved, That this Society cordially reiterates the wish expressed by John Jay, in 1785, "that the time may soon come, when all our inhabitants, of every *color* and denomination, shall be free and equal partakers of our political liberty."

Rev. Mr. Pomeroy offered the following Resolution.

Resolved, That the friends of the American Anti-Slavery Society, are not yet convinced that its doctrines are false, or that it ought to be abandoned, but, on the contrary, they are, if possible, more determined than ever, by the help of God, to persevere in their great and good work, until the grand object of their association shall have been accomplished.

The Rev. Mr. Galusha, offered the following Resolution:

Resolved That slavery, as it exists in these United States, is repugnant to the spirit of the gospel, and must cease before the Millenium can come—therefore it is the imperious duty of Christians to labor and pray for its immediate and peaceable termination.

Gerrit Smith, offered the following Resolution.

Resolved, That notwithstanding the often-repeated declaration, that the 'Northern States' have nothing to do with the subject of slavery; it is nevertheless true that considerations of religion, humanity, and national policy, require them both to be interested in that subject, and to act upon it."

The following Resolutions were then submitted by the Committee of arrangements, and unanimously adopted.

Resolved, That the success of the Anti-Slavery principles calls for unfeigned gratitude to Almighty God, and should strengthen the faith, and increase the efforts of the friends of human rights, for the peaceable and speedy overthrow of slavery throughout the world.

Resolved, That impressed with the vastness of the moral, political, social and personal evils of slavery, and encouraged by the success that has attended its labors, this society is desirous of giving increased energy to its exertions during the ensuing year, and therefore, we, who are here present, do pledge ourselves to pay into the Treasury of the American Anti-Slavery Society, the present year, our proportion of the sum of *fifty thousand dollars*.

The Pledge.

This was nobly met at the subsequent business meetings of the delegates, at which those present pledged, in behalf of themselves and the societies they represented, the sum of

TWENTY-ONE THOUSAND DOLLARS.

Annual Meeting of the Ohio Anti-Slavery Society.

The following letter, which we copy from the Emancipator, contains a brief but intelligible account of the recent meeting at Granville, of the Ohio Anti-Slavery Society.

DEAR BROTHER,—You may, perhaps, think it interesting and profitable to have a short account of the anniversary of our State Anti-Slavery Society. It was held on the 27th and 28th of April, at *Granville*, Ohio. The place of meeting was a *barn* fitted up for the occasion *out of the corporation*. A large number of delegates (upwards of 200) were present from various parts of the state. Quite a number of *ladies* also attended as representatives from their respective societies. The anti-slavery feeling was deep and thrilling. The barn was more than crowded from the hay-gallery to the stable. The reports and addresses were listened to with the most intense interest. Probably there never was an assemblage of people more completely *swallowed up* in the object before them. This was evident not only from the general aspect of the meeting, but from the liberality that was manifested. A resolution was passed to raise $10,000 during the next year for anti-slavery purposes. Individuals were then called on to give in their names with the sums they would pledge for the year. Such was the eagerness to give, that they had frequently to be restrained, that the secretaries might have time to take their names. There seemed to be a perfect *enthusiasm* of giving. The mobs of Ohio, and the growlings of the rabble at Granville, and being obliged to meet in a *barn* to plead the cause of the oppressed, greatly swelled the abolition tide. Upwards of $4,000 were pledged on the spot. The mob threatened loudly, but our sessions were not molested. There was too much confusion in their counsels, and their allies from neighboring towns arrived too late. They performed, however, some noble feats which should not remain in obscurity. These were shaving the tails of the horses of the abolitionists, and pelting the delegates with eggs as they left the town. Among others, Mr. *Birney* rode off upon his barbered horse, amid a shower eggs. This is the way that northern men treat *southerners* who advocate the cause of freedom.

Our meeting, we trust, will give a powerful impulse to the cause of truth, in Ohio. In one year more we hope to gain the victory in this state. Let us thank God and take courage, for the truth is mighty and *is* prevailing.

Your brother in sentiment and sympathy,
WM. S. ALLEN.

P. S.—We have now in this state 120 societies: embracing probably more than 10,000 members. Among these are a large number of ministers, lawyers, physicians, and farmers comprising a great portion of the moral power of the state.

We subjoin to the above some interesting extracts from a letter to the Editor of that paper written by James G. Birney Esq.

We have removed the seat of operations to Cincinnati, and have elected brother Wattles our Corresponding Secretary. The Philanthropist will probably become the organ of the State Society, I remaining the editor, while Wattles and others will assist. We want to establish a depository, &c., and carry the whole concern on a large scale.

Wattles must not be taken from Cincinnati. The first thing to be done for the most efficient raising up of the colored people in this State, is to elevate those of Cincinnati. They have already procured subscriptions to the amount of more than $3,000 to build them a school-house, lecture room, &c. We must set *them* up as an example to the rest of the State, as well as to the whole of the United States. Wattles can do more in this matter in Cincinnati than any other man.

We passed at Granville a strong resolution as to the duty of the church in reference to slave-holding members, &c. John Rankin submitted an excellent report on the same subject. The resolution goes to the exclusion of slave holders from church privileges.

The "*Friends*" in Ohio are coming up to the subject well. We had many of them at our meeting, animated by a noble zeal.

The mob collected on Wednesday afternoon in Granville—on Thursday they were beastly drunk. Some half a dozen horses were disfigured by having their manes and tails shaved. Mine, borrowed of a friend in this place, was among them. As I left Granville, the mob raised a shout and made a general discharge of eggs at me. It so turned out that not one hit me.

The mob hurt one of our friends a little. He is not an advocate of *non-resistance*. They began to quarrel among themselves. One of the peace officers was knocked down by them. Pandemonium was in the streets of that village yesterday. Before I left I had already heard of some abolitionists having been made by the mob.

The Presbytertan Church in Cincinnati is beginning to be troubled. Dr. Beecher, when a few weeks ago the resolutions of the Chilicothe Presbytery were introduced into the Cincinnati Presbytery, and an attempt was made to give them the go-by, said it must not be done, the subject would have to be discussed, and it was useless to attempt to elude it. On the whole, dear brother, there is reason indeed to thank the God of all grace for the astonishing progress made by the *truth*, through the barriers that sin has raised up against it. I found here to-day two of my Kentucky connexions on business—they thought my being mobbed was greatly undignified on *my part*. As I went to Granville, I lectured at Xenia in Greene County. Some time after I began in the court-house, the rabble began with their eggs. I continued speaking and they throwing, breaking the windows, &c., till I got through all I wanted to say.

How sweet is it, dear brother, to give up ourselves to God, to be done with as he sees is best. How greatly it contributes to expel our cowardice! You told me (don't you remember?) that an adoption of the peace principles made a man much braver. I have no doubt of it. May the Lord give them universal triumph!

Letter of Rev. George Storrs.

CINCINNATI, Ohio, May 9th, 1836.

MR. KIMBALL:—I intended to have written you before now, but really I could not find time. My journey to this place was for the most part pleasant, though from Philadelphia to Pittsburgh it was long and tedious. There was a great crowd of people on the way. We left Philadelphia, two weeks ago last Wednesday morning, on the rail-road to Columbia, distance 82 miles, and were nearly all day going that distance—slow travelling for a rail-road. When we arrived at Columbia, where we were to take the canal boat, the boat had not arrived, and we were obliged to wait till next morning nearly nine o'clock. We were then almost three days getting to Hollidaysburgh, 172 miles, where I spent the Sabbath. Monday morning we were detained again till nearly ten o'clock. At the last mentioned place, we took the rail-road to go over the mountain, 38 miles, to Johnstown. We were drawn by horses 4 miles to the foot of the first inclined plane. We ascended the mountain by five inclined planes, from one to two or more miles apart, drawn up by stationary engines.—There are so many delays from various causes, in these movements, that whoever undertakes to cross the mountain here, should lay in a good stock of patience. Having gained the summit of the Alleghany, we commenced descending by the same number of inclined planes that we ascended, with this difference, however, that before coming to the last one, we had 14 miles in which we were propelled by steam power, that gave us a little relief. At the end of this distance, we passed the famous tunnel through the mountain, 900 feet through solid rock; rather a gloomy looking place, the ragged rocks hanging over our heads. We arrived at Johnstown about sundown, where we again took the canal boat. We were crowded almost to suffocation,

and were one day and two nights getting to Pittsburgh, 103 miles. During the day we passed through another tunnel of about the same distance as the former, but much more unpleasant; coming out of the tunnel we passed directly over a river on a stupendous bridge.—Thirty or forty miles above Pitsburgh, we crossed the Alleghany river on a still more stupendous bridge. We arrived at Pittsburgh Wednesday morning, having been a whole week getting from Philadelphia. From Pittsburgh to this place, we were about two and an half days; distance, by the river, said to be about 550 miles.

We had with us, in the canal boat from Columbia, Mr. Moore, one of the famous *Lynch Committee* who sat on Amos Dresser's case last year. Moore is a slaveholder, has 17 slaves.—He appears in reality much more candid and gentlemanly than many of our *northern* apologists for slavery. Such men as Barton, Tilton, and Moses Norris, jr. can scarcely bear any comparison with this Tennessee slaveholder.—We pressed him somewhat hard, but he kept cool for the most part. He seemed to be much puzzled with the sentiment contained in the declaration of our fathers, that "All men are created free and equal." When I pressed this upon him, he said, it did not mean the *negroes*. But said I, it says ALL men. He replied, that the meaning was, *all* FREE men. Indeed, I answered, were not our fathers *oppressed?* and was not this the very thing of which they *complained?* how then does it appear that their declaration was "self-evident," so far as they were concerned, seeing they were not *free?* Britain might answer, True, all *free men* are created free and equal, but you are *not free!* I introduce the foregoing conversation only to show how the declaration of our fathers *pinches* their slave-holding children. No wonder they call it, "Jefferson's rhetorical flourish!" It must "*flourish*" forever to the *confusion* of slaveholders, or to our nation's disgrace.

On my way here, I ventured to cross Mason & Dixon's line. Yes, I went ashore in Maysville, Kentucky, where several have been *Lynched*.—There I set mine eyes upon slaves, and my heart was pained within me for them.

I have heard an amusing anecdote illustrating and showing the folly of the slaveholders pleading that they are not guilty, for they did not steal slaves, but have inherited them, &c. A Methodist preacher, of Maryland, of an eccentric character, who never hesitated to declare his testimony against slavery, some years since, was bearing down upon slaveholders, and in the course of his remarks used the following illustration: a den of monkeys set out to rob a gentleman's orchard; they formed a line from their den to the orchard at convenient distances from each other in order to pass the apples from one to another without leaving their stations; this done, one mounted the tree and commenced picking the apples and passing them to his nearest comrade, and he to the next, and so on till it was dropped into the den. Now, said the preacher, can you tell me which was the *biggest thief*, he that *picked* the apple, or he that *dropped it into the den?* This might well be called a puzzle for slaveholders. The same preacher, at another time, represented a drunkard and slaveholder dying. The drunkard died first and went to hell. At length, the slaveholder died, and he too went to hell, but on knocking for admission, he was told that that place was full, that there was no room for him. The porter went to inquire of the Prince of Darkness what should be done. Why, said he, *turn out* the drunkard and *make room* for the slaveholder. In the preacher's view, slaveholding is a greater sin than drunkenness. And can any one doubt it who carefully looks at this matter? The drunkard destroys his *own* soul *voluntarily*, but the slaveholder destroys not only his own soul but the souls of his slaves, by keeping them in the most brutal ignorance, taking away the key of knowledge—the Bible, and pursuing towards them that general course which tends to keep their souls in death, and to lead them down to everlasting ruin.

I had a long talk, last evening, with a South Carolina Minister. The conversation commenced by his wishing that I would go to that State and live awhile. He thought in that way I should learn more about slavery than I knew now, and that it would probably correct my views. I told him I wished to know all I could on the subject, and asked him if he would not be so kind as to tell me something about it that I did not know now. The sum and substance of his answer was, that *some* slaves were better fed and better clothed and not worked so hard as we at the north supposed. I told him that I was perfectly aware that *some* of the slaves were thus used; that that was nothing *new* to *me*;—and remarked, you do not pretend but what *others* are treated as bad as we say. He gave assent. But *some* of them, he said, had great indulgence; they lived in fine houses, and had many, very many comforts; of this, he thought, we at the north were ignorant. I told him, I was not: But brother, said I, will you answer me one question? Have the masters or not, the right, at pleasure, to sell and part husbands and wives, parents and children that live in these fine houses? "Yes, they have." Now, brother, suppose you should take me, my wife and children, and put us into a fine house and give us every comfort imaginable, and you hold the right to *sell* and *part* us at pleasure, do you think I should feel myself well treated, or that I should take pleasure in the fine house and fine accommodations; or suppose it was your *own* case, would you think youself well dealt by? "Why,—no." The great *abuse*, brother, said I, is, you deny the slave the RIGHT to *himself*, to *his wife*, and to *his children*. I have not time to write you more now.

Yours, &c.

GEO. STORRS.

Visit to the Samaritan Asylum.

From our Correspondent at Boston.

I have been to the anniversary of the Samaritan Asylum, and was delighted, *oppressively* delighted, with what I saw there. It was holden in the vestry of Mr. Hague's church, (Baptist) at the corner of Union and Hanover streets.—Mr. Wright, orthodox city missionary, and Mr. Lovell, orthodox minister of Cambridge-port, one of the *loveliest* men I ever saw, each addressed the meeting, after some sweet hymns in the harmonious voices of the dear little colored children, and a prayer, a most devotional and well adapted prayer by Mr. Lovell. Miss Paul was there with 17 of her pupils, of whom she has 70, and there were seven from the Asylum. All were well clothed, and as appears well fed, and had remarkably intelligent and cheerful countenances. If any one could contemplate the scene and hear the sweet music of these precious children, without a swelling heart and even a tearful eye, I envy them not their self-command. There are three boys and four girls now at the Asylum, and but one among them all (a boy) coal black. This little fellow very modestly declined standing up among the rest on the seat, to be viewed by the audience, but he finally submitted. One little girl was beautiful. The president is a colored lady, but is as they say, diffident, that is, cramped and crushed by a sense of the "wicked prejudice" so rife in New-England, and Miss Parker, being one of the vice presidents, is obliged to act in her stead.—More than half the officers the past year were colored ladies. This circumstance was happily alluded to in the remarks of Mr. Wright. He was rejoiced, he said, that such was the fact, and he hoped that next year the society would number ten times the colored ladies that it does this year. His address was what an address of that kind should be, though extempore and unstudied. He spoke of an abiding impression his mind received during his boyhood from the following circumstance. He was put by his father at an early age, (and he was not ashamed to say it,) an apprentice in a hatter's shop. A little colored boy in the neighborhood used to come to do errands, &c. for the journeymen, and they used frequently to observe him washing himself at the pump opposite. He would wash and rub his face and hands, and then cry and weep ready to break his heart, and when as he sometimes imagined, the inside of his hands grew whitish, a momentary gleam of joy would light up his countenance—but alas! he could not *wash it off* and then he would weep again in bitter and hopeless anguish. The poor child wanted to share in the sympathies, the kindness, the affections, and the esteem of those around him, and he felt that the impeding obstacle was, his Maker had given him a skin not colored like theirs! Mr. W. exhorted the ladies to take the same care of, and regard these colored children just the same as they would *white* children. But I cannot possibly quote half what I can *remember* of his remarks. Mr. L. was very pathetic in spite of himself. He seemed to have great firmness, but manifested much tenderness of feeling, especially near and after the close of his discourse, when he struggled hard with his emotions. How could it be otherwise, with such a scene before him and the thousand circumstances of the day pressing upon his mind. He was but an accidental spectator there, he said, but he could not forbear to congratulate the society upon the success of their efforts. (The Reports had previously been read.) He regarded the establishment of this institution as a proof of great moral courage in its founders, and he exhorted them to go on with their philanthropic exertions. Not that he thought the souls of these any more precious than those of white children. But he especially rejoiced in this charity on account of the fact that the colored people and their offspring had long been overlooked and neglected. When a lad he went to school with a colored boy, associated and played with him without a thought of his complexion. Prejudice against color was not natural. Children have it not until they are taught it, and imbibe it in their intercourse with white society, &c. Mr. L, is a true-hearted abolitionist.

The Society have expended during the past ten months $581 and received $592, into the treasury. Twenty-seven dollars was paid in to-day. An increasing interest is being manifested in the society by those who are not abolitionists. The governess and another superintendant, both white, were there with their children. One fact speaks well for their care—that but little more than $2 has been expended for *medicine* during the year, though the measles has been among them. Two of the number have died since the establishment of the institution. Three fine boys have been taken from them by an ill-judging, and I believe vicious mother.—My visit to Miss Paul's school I must reserve for another letter.

[For the Herald of Freedom.]

Slavery and Aristocracy.

We make the following extracts from a work recently published, entitled "The South-West," by a Yankee, upon the subject of slavery.—While the remarks of the author hold up the hardy yeomanry of New-England who earn an honest livelihood by the "sweat of the brow," in a contemptuous point of view, we cannot but doubt, whether they will approve his arguments in favor of slavery, for the reason assigned that slavery tends to create an aristocracy founded upon wealth. At least this is the purport of his arguments, which have received the plaudits of the advocates of southern slavery. The farmers of New-England deem it no disgrace to till the earth with their own hands; and in point of intelligence and virtuous principles, they will not shrink from a comparison with the southern aristocrats, who accumulate great wealth from slave labor. If the author ever had the honor of being a yankee, we strongly suspect that he is no longer troubled with the moral principles of a yankee. He informs us that the southern planters are reputed to be wealthy; that if the New-England farmer lays up annually from four to seven hundred dollars, he is a thriving man and "getting rich." But that the net annual income of a southern planter, with about thirty slaves, is about eleven thousand dollars. These slaves, he says, are to the latter, "what the sinewy arms of the yankee are to himself." To know the wealth of the planter is only to know the number of his slaves. "Incomes of twenty thousand dollars are *common*." "But some planters 'work' three or four hundred negroes, though the average number is from thirty to one hundred." An annual, common income of twenty thousand dollars, truly gives solid charms to slavery, while the "sinewy arms of the yankee" must rest content with an income of four to seven hundred. But the planters would consider it as a disgrace to labor themselves, but no disgrace to take the hard earnings of their fellow creatures to accumulate great wealth. This being the fact it needs no arguments to prove, that slavery tends to place property in the hands of the few, to create an aristocracy founded upon wealth. We have always been taught, and do believe, that such an aristocracy is inconsistent with the genius of our republican institutions. But the justice and morality of taking the earnings of laborers, without an adequate compensation, deserves a distinct consideration. In this land of steady habits and yankee notions, we have a notion that a man who should be guilty of defrauding laborers of the fruits of their industry, would be a swindler, and an object of universal detestation. A northern farmer would soon become wealthy, could he put into his own pocket the hard earnings of forty or fifty laborers, without giving them any thing beyond a bare support. He too might become a nabob as wealthy as the nabob planters of the South. But we have another yankee notion, that a virtuous character is not to be put upon a line of comparison with ill-gotten wealth, and that when a man loses the former, the latter, in the language of the immortal bard, is "trash"—"tis nothing," in comparison with character. The planter undertakes to appease his conscience by the pretence, that he has a right to slave labor. To establish that human right, he first violates the laws of God, and converts him, who is entitled to that "liberty, which was the gift of the Creator," into a slave. He adds sin to sin to establish his unjust authority over his fellow man. With equal propriety the northern landholders could do the same thing, and make laborers slaves. The complexion or color of the skin could make no distinction in respect to the justice or morality of the action. The author of "the South-west" informs us, that by destroying the system of slavery "every southern State might be bought for a song"—"for the whites cannot, and *will not* work beneath a *broiling* southern sun." Those, who have been habituated to idleness and luxurious modes of life are doubtless *unwilling* to work; but we require some better authority to induce us to believe, that white men cannot labor in that climate just as well as whites do under the "broiling sun" all round the face of the habitable globe. This doctrine is too palpably absurd longer to be preached to the enlightened people of New-England. It is contradicted by facts, and the history of other nations living in the same degree of latitude. But were it true, it could furnish not the slightest justification for the sin of slavery. It is not denied, however, that wherever slaves are doomed to till the ground, their lords and masters, under any climate, are too proud and aristocratic to labor. The author describes the characters of the planters, who emigrate from the northern States, not in very flattering terms. At first, he says, they view slavery as

"—— A monster of such horrid mien,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
They soon endure—and in the end embrace."

This is probably too true. "Evil communications corrupt good manners," and good morals too. This is the direct tendency of the system, and is not a very forcible argument in its favor. He also represents the northerners as being much more rigid and severe in their treatment of their slaves than the native southern planters. This may also be true. When man once breaks from the moral and virtuous habits in which he has been educated, and 'vice' 'in the end embraces,' he often plunges deeper in immoral and cruel practices, than those who have never been educated in the schools of the purest morality. Surely we have a more despicable opinion of a northerner, who purchases slaves, or of a northern "dough-face" who advocates slavery, than of the native planter who from infancy has been taught to believe that slavery is justifiable. Let us therefore, the more highly prize our free schools, in which, from early youth, we have been taught a system of purer morality and religious principles, and the free instructions of New-England discountenance every form of slavery. But what horror do we feel when we reflect upon the sinful practices in the southern States. There, groups of several thousand slaves are often driven to great distances to be sold as we sell cattle in public markets. The forlorn wretches enjoy no rights, and are often treated in a manner no better than we treat our cattle. The free negroes are often deprived of their liberty by the most unwarrantable exercise of despotic power. We lately noticed in some of the southern papers a long list of advertisements, to each of which was prefixed the image of a man leaning upon a staff. In the last, the sheriff or jailer gave notice that the owner might appear and prove *property*; otherwise that the negroes would be sold to pay the jail fees. Thus are the free negroes often unlawfully seized, immured within the cells of a prison, and converted into slaves—to pay the jail fees!!

But we have not yet alluded to many of the sinful practices, and attendant vices of the system of slavery. The heart would sicken at the very recital; and we drop the subject. Unless proper remedies shall soon be adopted to put an end to the evil, we cannot as a nation expect to receive the smiles of Heaven; but we may expect that the corrupting influences of slavery will eventually subvert our free political institutions.

A NORTHERN FARMER.

[For the Herald of Freedom.]

MR. EDITOR:—I have just read, with the deepest interest, a small volume of 167 pages, written by Dr. William E. Channing, upon the subject of slavery. If I had prejudices, they were against him, in respect to certain tenets imputed to him. But it is evident that the doctrines he asserts in this work proceed from the most benevolent disposition and the purest motives which can actuate the mind of man. And the opinion is irresistibly forced upon me, from its perusal, that the true friends of liberty, and the professors of Christianity who practically discharge its sacred duties, wherever they may be found, will all agree that his positions, sentiments, and doctrines are unanswerable; because they are founded upon the truth. Indeed there is scarcely a sentiment in it, which any candid citizen of a free State would controvert. But Dr. Channing's work ought to be attentively read by all, especially by the editors of our public journals, who stand as sentinels on the watch tower of liberty. It is a time when our citizens should seek and try to espouse true doctrines, for it cannot be disguised that our free institutions are in danger. A portentous, a fearful crisis in our national history, involving our future destinies, seems to be hastening. In the language of Dr. Channing, "This country is approaching a crisis on the greatest question which can be proposed to it, a question not of profit or loss, of tariffs or banks, or any temporary interests, but a question involving the First Principles of Freedom, morals, and religion.—Yet who seems to be awake to the solemnity of the present moment?" He eloquently urges the people of the free States fearlessly to exert a moral influence for the abolition of slavery, but enjoins it as a more important duty upon the slaveholders themselves. "Let us show (he says) that we have principles, compared with which the wealth of the world is light as air."

The North is called upon not to compromise its honor, or submit to any degradation to appease slaveholders. "At the South," he says, folio 155, "once slavery was acknowledged as an evil. Now it is proclaimed to be a good. We have even been told, not by a handful of enthusiasts in private life, but by men in the highest station and of widest influence at the South, that slavery is the soil into which political freedom strikes its deepest roots, and that republican institutions are never so secure as when the laboring class is reduced to servitude. Certainly, no assertion of the wildest abolitionist could give such a shock to the slaveholder, as this new doctrine is fitted to give to the people of the North. Liberty, with a slave for her pedestal, and a chain in her hand, differs so entirely from that lovely vision, that benignant Divinity, to which we, like our fathers, have paid homage, that we cannot endure that both should be called by the same name. A doctrine more wounding or insulting to the mechanics, farmers, Laborers of the North than this strange heresy, cannot well be conceived. A doctrine more irreverent, more fatal to republican institutions, was never fabricated in the councils of despotism." "Public sentiment (folio 158) has seemed to me to be losing its healthfulness and vigor. I have seen symptoms of the decline of the old spirit of liberty. Servile opinions have seemed to gain ground among us. The faith of our fathers in free institutions has waxed faint and is giving place to despair of human improvements. I have seen a disposition to divide abstract rights, to speak of Freedom as a dream, and of republican governments as built on sand. I have perceived a faint heartedness in the cause of human rights. The condemnation which has been passed on abolitionists, has seemed to be settling into acquiescence in slavery."

Dr. Channing bestows some rebuke upon the abolition party, but we can hardly conceive how any person can speak against the whole system of southern slavery in stronger terms of reprobation than he has. Indeed his little book may serve to demolish the whole system. It certainly contains truths enough to have that mighty moral influence. It has already shaken its foundation, and greatly strengthened the abolition societies. But it is very possible that had it not been for these societies, the public mind would not have been now engrossed with this all absorbing question, and therefore that this book would not have appeared.

Dr. Channing makes some very judicious remarks in respect to proper measures to be adopted to prepare the slaves for a state of freedom, and says, folio 122, "Give the slaves disposition and power to support themselves and their families by honest industry, and complete emancipation should not be delayed one hour." Again folio 128, "There is but one obstacle to emancipation, and that is, the want of that spirit in which Christians and freemen should resolve to exterminate slavery." In respect to the persecution which has been tolerated against abolitionists, he says, folio 147, "A system of mobs and a free government cannot stand together.—The men who incite the freemen, and especially those who organize them, are among the worst enemies of the State."

The arguments that man cannot rightfully hold property in his fellow creatures, and that the scripture affords no justification of slavery, seem to be logical and conclusive.

These extracts and comments are designed to turn the public attention to his book, and we have great confidence that no good man can rise from its perusal and afterwards be an advocate of slavery.

With Mr. Jefferson, in whose views upon this subject we fully coincide, we believe that unless the progress of slavery shall be arrested, its debasing, corrupting influences will endanger our national liberties, and we come to the conclusion, that in attempting to exterminate slavery, the free States are acting in defence of their liberties and free institutions. The multiplication of the slave population is sufficiently alarming, but vastly more alarming are the corrupting influences of slavery. No statesman can view the progress of the latter, without a fearful foreboding that it will, unchecked, ultimately, undermine the basis of our government. It is impossible in the nature of things, that liberty and slavery can keep an equal pace in any country.

May we not, then, as virtuous citizens, as enlightened Christians, believe that an overruling Providence has seen fit at this period, to put it into the hearts of men to discuss the momentous, the solemn question whether slavery can be justified by the laws of God or man—whether it can be right to strip a large portion of our fellow-beings of all rights and privileges, especially of those rights which the constitution declares to be "inalienable"—of those natural rights which are "the gift of the Creator?" At all events, we perceive no reason why our free population should act under the slavish fear to discuss the question fully, lest they should give offence to their southern brethren, whose modes of life seem to be somewhat aristocratic. Let the discussion be calm and dispassionate.—Should the doctrine, that slavery cannot be justified upon moral and religious principles, be established, then the whole community should take the fearless stand for its abolition. While the political, and some other elements are disturbed, in other quarters of the Union, by this agitating question, the press in New-Hampshire preserves a mysterious silence. At the same time there is a great influx of pamphlets and speeches in pamphlet forms, espousing the cause of the southern slaveholder! It seems to be the object of certain political leaders in this State to enlist all the public sympathies in behalf of slave owners, while they have no commiseration for over two millions of the unhappy beings in chains, reduced almost to a level with the brute creation. The success of such leaders will depend upon their ability to suppress or withhold from the people the great truths which relate to human rights, and especially the learned, able, and eloquent treatise of Dr. Channing. They will fail in their efforts. Measures are in progress to diffuse among the virtuous and enlightened yeomanry of the State correct information upon the subject. The people will then awake to a sense of duty. They will then indignantly cast off the advocates and apologists of slavery. The principles of liberty, the freedom of the press and of opinion, the right of free discussion at their domestic altars and in all public meetings, and the right of diffusing correct moral and political sentiments through the land, will be maintained, whatever may be the cost, whatever may be the hazard, or whatever force the opponents of liberty and equal rights may bring to bear against them.

A FRIEND OF LIBERTY.

Items.

Concord Rail-Road.—Arrangements have been made, and measures will soon be taken, for commencing, and ultimately accomplishing this important and highly beneficial work.

We learn from the Lowell Courier, that the engine and several cars on the Lowell Rail-road were injured by running off the track near the depot, in consequence of a neglect to change the switch at the proper time. It is stated that the repairs will cost about $1000. Fortunately no passengers were hurt.

We learn from the same paper that at 11 o'clock on Friday night, the Waste-House in the Merrimack Yard, was destroyed by spontaneous combustion. It contained 10 or 12 tons of waste. Loss estimated at 6 or 800 dollars.—*Daily Adv.*

Anniversary of the New-Hampshire Anti-Slavery Society.

The Second Anniversary of this Society will be held in Concord, on Thursday, June 2d. The public exercises will commence at 10 o'clock, A. M. Several distinguished gentlemen are expected to address the meeting. The auxiliaries are requested to send delegates, and all the friends of the cause are invited to attend.

There will be a meeting of the delegates on Wednesday 1 of June at 5 o'clock. Delegates are requested to report their names at the office of the Herald of Freedom, immediately on their arrival in town.

JOHN FARMER,
JOS. H. KIMBALL,
GEORGE KENT,
ALBE CADY
GEORGE STORRS,
} *Committee of Arrangements.*

Concord, May 21, 1836.

APPRENTICE WANTED.

AN active and intelligent lad, of good moral character, 15 or 16 years of age, may hear of an advantageous situation at the Stereotyping business, by inquiring at this office.

Concord, May 21, 1836. tf

POETRY.

[From the London Metropolitan.]

Stanzas.

The evening tide is flowing
Away to other strands;
The sun set light is glowing
Upon the shining sands;
The free light barks seem sleeping
On Ocean's waveless breast;
While Heaven's bright dews are weeping
In silence o'er their rest.

So ebbs the tide of Feeling.
So Beauty must decay,
And leave us while it's stealing
Far on Time's shore, away
The morning ties that bound us
To life with all its woes,
Must wither, too, around us,
Like freshness from the rose.

And Love, who once could weave us
A wreath of rosy flowers;
His little bark must leave us,
For other hearts than ours
His shining freight of sorrows
Are hid by sunny Hope
And often, too, he borrows
Her wizard telescope.

And Friendship, too, will falter,
With all its fancied truth;
And perish on life's altar,
The sacrifice of youth
Then who shall blame us grieving
For hours of morning prime,
Which Memory is leaving
As monuments to Time!

Thus ebbs the tide of Feeling,
So Passion must decay;
Till Truth stands forth, revealing
The realms of better day.
To ties that withered round us,
New being shall be given;
And happy souls surround us,
In quietude—in HEAVEN.

There is a beautiful moral in the following effusion from the ever sweet muse of Mrs. Sigourney.

The Lady-Bug and the Ant.

The Lady-Bug sat in the rose's heart,
And smiled with pride and scorn,
As she saw the plain dressed Ant go by
With a heavy grain of corn.—
So she drew the curtains of damask round,
And adjusted her silken vest,
Making her glass of a drop of dew
That lay in the rose's breast.

Then she laughed so loud that the Ant looked up,
And seeing her haughty face,
Took no more notice, but travelled on
At the same industrious pace—
But a sudden blast of Autumn came
And rudely swept the ground,
And down the rose with the Lady-Bug bear,
And scattered its leaves around.

Then the houseless Lady was much amazed,
For she knew not which way to go,
And hoarse November's early blast
Had brought with it rain and snow:
Her wings were chill'd and her feet were cold,
And she wish'd for the Ant's warm cell,
And what she did in the wintry storm,
I'm sure I cannot tell.

But the careful Ant was in her nest
With her little ones by her side,
She taught them all, like herself to toil,
Nor mind the sneer of pride:—
And I thought, as I sat at the close of day,
Eating my bread and milk,
It was wiser to work and improve my time,
Than to be idle and dress in silk.

MISCELLANY.

Thrilling Anecdote.

Just as the great anti-slavery meeting on Tuesday was about to close, Mr. Alvan Stewart arose, and begged the attention of the audience to an authentic anecdote of the escape of a slave, which he was sure was well worth their staying just three minutes to hear.

In Georgia, said Mr. S., about three years ago, there lived a man, black but noble, a giant in strength, and in form an Apollo Belvidere, about 35 years of age, a slave, with a wife and four children, also slaves. The love of liberty burned irrepressible in his bosom, and he determined to escape, and free his wife and children, at every hazard. He had heard of Canada, as a place where the laws made every man free, and protected him in his freedom. But of its situation, or the road thither, or the geography of the intermediate country, he knew nothing. A benevolent Quaker, however, helped him on his way by night as far as he dared, and then told him he could do no more for him, but commend him to God and the north star.—Pointing to the beautiful pole-star, riding high in the heavens, he told him to steer by that star, until he found himself in Canada. The slave proceeded, lay in the woods by day, and travelled by night, subsisting himself and family as well as he could, on the fruits and roots he could find, crossing the Savannah and other rivers, and carrying his wife and children by almost superhuman efforts, passed through the states of South and North Carolina and Virginia, crossed Pennsylvania without even knowing that it was the land of the Quakers; and finally, after six weeks of toil and hardship, reached Buffalo.

Here he placed his wife and children in the custody of a tribe of Indians in the neighborhood, for the poor man will always be the poor man's friend, and the oppressed will stand by the oppressed. The man proceeded to town, and as he was passing through the streets, he attracted the notice of a colored barber, also a man of great bodily power. The barber stepped up to him, put his hand on his shoulder, and says, "I know you are a runaway slave, but never fear, I am your friend." The man confessed he was from Georgia, when the barber said, "Your master inquired about you to-day, in my shop, but do not fear, I have a friend who keeps a livery stable and will give us, a carriage as soon as night comes, to carry your family beyond the reach of a master."

As the ferry boat does not run across the Niagara river in the night, by day break they were at the ferry house, and rallied the ferryman to carry them to the Canada shore.—They hastened to the boat, and just as they were about to let go, the master was seen, on his foaming horse, with pistol in hand, calling out to the ferryman to stop and set those people ashore or he would blow his brains out.

The stout barber, quick as thought, said to the ferryman, "If you don't put off this instant I'll be the death of you;" and the ferryman, thus threatened on both sides, cried to God to have mercy on his soul, and said, "If I must die, I will die doing right," and CUT THE ROPE.

The powerful current of the Niagara swept the boat rapidly into deep water, beyond the reach of tyranny. The workmen at work on the steamboat Henry Clay were taken by surprise and gave almost involuntarily three cheers for liberty. As the boat darted into the deep and rapid stream, the people on the Canada side, who had seen the occurrence, cheered her course, and in a few moments the broad current was passed, and the man with his wife and children, were all safe on British soil, protected by British laws.—*N. Y. Evangelist.*

Popularity Seekers.

There is not a more odious personage in society than an habitual and devoted hunter after popularity. Where another man relies altogether upon his own merit to rise in the world, he is thrust aside by one of these waiters on popular opinion and popular applause, who is obliged to put on a mask and bow to the crowd in every direction at the same moment. Such an individual sacrifices his own feelings of self-respect to the changing opinions of others. Dependant altogether upon whims and caprices of those whose favors he solicits, he can lay claim to no dignity or independence of character. Your true popularity hunter must not have a mind of his own upon any subject that is agitated in the community, or rather he must have as many different opinions as the subject will admit, and be able to fortify them by a thousand plausible reasons. He must be hand and glove with every man, carry favor with all, and have a dose of flattery to administer to each with a careful and discriminating hand. He cares not for popularity for its own sake merely and exclusively—it is to be used as an instrument for his own promotion and exaltation. This is the great object of all his yearnings after the favor of the people. But the prize to which he aspires, demands of him a tremendous sacrifice—of almost all that an honest, high-minded and honorable man values—a sacrifice of principle, of dignity and independence of character. His only aim in his intercourse with mankind is that popularity, which an eminent English judge spake of as being run after, not that which follows. He cannot be satisfied with exerting his powers for the good of his race, and reaping the good opinion of his fellow-men. But he must stoop and cringe to all for applause, blindfold his judgment, sacrifice his principles and become a puppet, a mere automaton—a creature that depends for its existence on the ever-varying breath of popular favor.—When such men succeed in raising themselves into places of power, honor, and influence, the great object of all their labor is attained, and they are apt to look with the sneer of cold contempt upon the people, who have clothed them with their little brief authority. Such men are not uncommon in this republic—where offices which should be the reward of talent, integrity, and merit, are too often the reward of intrigue and management of the artful and designing.—The example of these popularity hunters upon our young men cannot but be injurious in the highest degree. They should turn from them as from a poisonous reptile, never sacrificing their independence and dignity of character—keeping principle and duty constantly in view—and leave the rest to the people. They will eventually obtain that popularity which follows merit, and the performance of duty, and in the end far outstrip those who are ever *running after* the applause and favor of the multitude.

Claremont Eagle.

Essay on Happiness.

Happiness is the chief object for which man labors. And yet, how seldom does he pause in the pursuit, to consider wherein it consists, and how he may best obtain it.—The Stoics, from their own experience and a close observation of men, were convinced that the desires of the human heart were boundless and insatiable. They, therefore, would have persuaded man to suppress those feelings which it was impossible to satisfy, and to exchange those moral links which bound him to the external world, for more than brute stupidity; thus becoming, as it were, a shadow on the face of nature, alike insensible to pain or pleasure.

The Epicureans discerned a close connexion between the enjoyments of the mind and a healthy state of the body; and from this inferred, that happiness co-existed with exemption from pain, and a due regulation of the animal propensities. But death, and the thousand pangs that flesh is heir to, made inroads on their system, and taught them how frail the object in which they had trusted. In time, the drunkard, the glutton, and the degraded libertine, became the sole representatives of this doctrine; and each, as he quailed beneath the open gaze of virtue, felt and acknowledged, that the pleasures of sense were of short duration, and cloyed by repetition.

These two sects of philosophers were exceptions to the general mass of men, who have ever looked for happiness in the possession of some external object. One, trampling on the blood of thousands, breaks through every rule of justice to gain a world; and then turns miserable for his conquest, because he finds not that for which he toiled. Another, whose aim was wealth, looked from the lofty rocks of Salamis upon his thousand ships, and wept, because he knew that time would break the chain that bound them to him. He, too, whose intellectual efforts discovered the laws which held God's universe in place, spent the last remnant of his days a melancholy verification of what the wise man uttered: "Much study is a weariness to the flesh, and the acquisition of knowledge is but the getting of sorrow."—The man surrounded by the blessings of the social compact, perhaps from disappointed love, ungrateful friends or rich men's arrogance, becomes weary of society and thinks the savage state most free from care and trouble; whilst the lone tenant of the wilderness turns to the hills with glistening eye to gain a precarious pittance in the labors of the chase. A stranger to the arm that rules the elements, he lives the constant victim of some groundless fear; he is startled at the rustling of a leaf, and hears a demon's laugh in every whistling wind. And even the man who aims at moral improvement, finds those powers he would dedicate to God alloyed;

"Half dust and half Deity, alike unfit,
* * * * To sink or soar."

The curse of Heaven seems resting on the universe of men; and he who would secure that portion of happiness which still remains to mortals, must lean on superhuman power; he must supplicate the aid of Him who said, "I will not break the bruised reed, or quench the smoking flax"—bearing the ills of life with manly fortitude, grateful for what he gives us, who knows best what we need, and watching the approach of death as the signal which calls us from a troubled conflict.

Family Magazine.

Gov. McDuffie and the Queen of Madagascar.

WHERE IS THE DIFFERENCE?

When I look at the decree of the Queen of Madagascar against her Christian subjects, as reported in the Vermont Chronicle, November 26th, 1835; and compare it with Governor McDuffie's famous speech against abolitionists, addressed to the legislature of South Carolina, I am led to ask, *Where is the difference?* The African Queen is highly incensed that old and established customs should be changed by the introduction of the gospel; and the Governor of South Carolina appears no less incensed that any should make, or attempt to make, any innovations on the long established customs of slaveholders. The Queen breathes out fire and slaughter and threatens vengeance, and so does the honorable Governor. The heathen Queen issued her solemn protest against Christianity, forbidding under the most fearful penalties, all measures for its promotion; and the christian Governor says respecting abolitionists, '*It is my deliberate opinion that the laws of every community should punish this species of interference* BY DEATH, WITHOUT BENEFIT OF CLERGY, *regarding the authors of it as the enemies of the human race.*' One of the evils, offensive to the African Queen, was '*allowing their slaves to learn to read*,' and this is a crime no less offensive to the Carolinian Governor. Where, then, is the difference? In one respect there is a difference. No violence was offered to the christian missionaries. Being *foreigners*, they were allowed to practice their own forms of worship. Would this have been the case had any abolitionist who was a foreigner, been wholly in the power of Mr. McDuffie?

On the whole, it would appear that slavery is quite as dear to the African Queen as to the Southern Governor—that she is as unwilling as he is, to have *slaves instructed*—that she is as much attached to old customs, as he is—and that she has as much *spunk*, and is as ready to enact and execute sanguinary laws as he is. *Where, then, is the difference?* Surely these *distinguished* personages must be nearly related, and worthy coadjutors in the support of slavery. And who can say, that it would not be an act of charity for the Colonization Society to send the *Hotspur* of Carolina to the hot African Hen at Madagascar?—*Vt. State Journal.*

Sins of Ignorance.

In deciding upon the characters of men, and of Christians, we must learn to distinguish between the act itself and the motives of the actors. There have always been sins of ignorance in the church, which, though at the time committed without consciousness of guilt, succeeding generations have looked upon with horror. Christians once engaged in the slave trade without remorse; more recently they bought, and sold, and drank ardent spirit; and still more recently, and even now, (a case in point, as we learn, occurred the other day in this city,) Christians sell their fellow-creatures like so many fat cattle, to the negro drivers, pocket the money, and then gravely appeal to the Bible to justify the unspeakable atrocity.—Posterity will look upon such conduct with *unanimous* abhorrence, and many a Christian of 1936, will undoubtedly strike from his catalogue of Christians every professor who in 1836 was a man-seller or man-buyer.—Many good men do this even now; yet then, as now, there will not be wanting those who, better read in the history of human nature, and of God's dealings with the human race, will temper with wisdom and truth this "zeal without knowledge."

Living in the light of the nineteenth century, it is indeed (or rather was) difficult for us to conceive how good men, really such, and conscientious, could think they were doing God service by hanging and burning their fellow-men for opinion's sake. A child can now detect the sophism of the argument that "Heresy which slays the soul, should have at least as dire a penalty as murder, which slays only the body," yet this was the universal doctrine of the religious world, even so late as the 16th century.—*St. Louis Observer.*

Texas.

The great grievance of the Texians seems all along to have been the laws of Mexico in relation to slavery. They were not allowed to hold human property, but they have partially evaded the law by retaining their negroes as apprentices for the brief term of 99 years! The United States Telegraph of the 30th ult. contains an appeal in behalf of Texas 'to an impartial world.' The first and most prominent charge of oppression and injustice which is urged against the Mexicans is as follows:

1st. "With a sickly philanthropy worthy of the abolitionists of the United States, they have contrary to justice and to law intermeddled with *our slave population* and have ever impotently threatened in the war now waging to emancipate them."

The unblushing effrontery of this statement is worthy of all admiration. Texas, a portion of the Mexican territory, where slavery has been formally and totally abolished complaining of the sickly philanthropy which 'intermeddles' with its *slaves!* As well might a gang of counterfeiters complain of the laws of Massachusetts which 'intermeddle' with their business! As well might the West India pirates appeal 'to an impartial world' against the laws and the cruisers which 'intermeddle' with their trade of blood.

The contest in which the people of Texas are now engaged is indeed a struggle for liberty—*the liberty to hold slaves!* No wonder there is such a universal sympathy excited in their behalf throughout the South. No wonder Samuel Houston 'who fled his country for his country's good'—Jesse Benton famous for his murderous affray with Gen. Jackson at Nashville—and Robert Potter the nameless enormity of whose crimes in North Carolina give him a place of infamy

——— 'for which the pained'st fiend
Of hell would not in reputation change.'

have buckled on the knapsack for liberty and Texas! The exiled gamblers of Mississippi—the Lynch men of Vicksburg—the dirk-wearers—the unemployed slave drivers and speculators—are hurrying over the border. Unprincipled agents and speculators in Texas lands have been in all our cities, seducing the unsettled and credulous into purchases of their valueless scrip; and the bankrupt in fortune or reputation into the ranks of the 'volunteers for Texas.' Hot headed and eager young men are attracted to the scene of contest, by the prospects held out of a rich harvest of glory to be reaped on the plains of conquered Mexico, when the flag of Texas shall wave in triumph over the tombs of the Incas, and the 'city of the Lakes.' Alas for these misguided men, and for the kindred they are leaving behind them! How many mothers will weep over their long absence, and look vainly for their coming, while their bones are bleaching in the fierce suns of Texas and whitening the banks of the Colorado and the Brassos.

It is sincerely to be hoped that our Government will maintain a strict neutrality in regard to the Texian revolution. A war with Mexico would be attended with consequences disastrous to the South and West, as the enemy would unquestionably find allies in the immense slave population of that region, and scenes of bloodshed and massacre transpire, from the very thought of which the mind shrinks back with horror.

Essex Gazette.

Nursery Maxims.

Judicious mothers will always keep in mind that they are the first book read and the last laid aside in every child's library. Every look, word, tone and gesture, nay, even dress makes an impression.

Remember that children are men in miniature, and though they are childish and should be allowed to act as children, still all our dealings with them should be manly though not morose.

Be always kind and cheerful in their presence—playful, but never light, communicative but never extravagant in statements, nor vulgar in language nor gestures.

Before a year old entire submission should be secured; this may be often won by kindness, but must sometimes be exacted by the rod, though one chastisement I consider enough to secure the object. If not, the parent must tax himself for the failure, and not the perverseness of the child. After one conquest, watchfulness, kindness and perseverance will secure obedience.

Never trifle with a child nor speak beseechingly to it when doing any improper thing, or when watching an opportunity to do so.

Always follow commands with a close and careful watch, until you see that the child does the thing commanded—allowing of no evasion, nor modification unless the child ask for it, and it is expressly granted.

Never break a promise made to a child, or if you do, give your reasons, and if in fault own it, and ask pardon if necessary.

Never trifle with a child's feelings when under discipline.

Children ought never to be governed by the fear of the rod, or private chastisements, or of dark rooms.

Correcting a child on suspicion or without understanding the whole matter is the way to make him hide his faults by equivocation or a lie—to justify himself—or to disregard you altogether because he sees that you do not understand the case and are in the wrong.—*Religious Magazine.*

Poison.

"Oh!" exclaimed a man who had made much money in the TRAFFIC, as he looked around from his store upon the once thrifty farmers, who had been brought to ruin by trading with him; "Oh, it is a horrible business." I stand and look at a distillery; at the hogshead rolling into the wholesale store; at the barrel, the keg, taken in by the retailer. I ask the physician what is the nature of that substance, and effects, if men drink it? I ask the police Magistrates, the Judge, the man of observation, the wife. One loud clear voice answers, POISON—POISON—*the deadliest, cruelest* POISON. It kills both *body* and *soul*, and creates all around it an atmosphere of death. Look at the decorated bar-room. Its gilding is the mask of the assassin.—Look at the smiling bar-tender. Can he be so ignorant as not to know what a train of evils he is setting in motion? Has he not read nor observed? He has laughed at temperance Societies. Has he prepared to answer his final Judge."—*Kirk's Sermon on the traffic, p 109.*

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland. 37 1-2
The OASIS, by Mrs. Child, 1.00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
Shields of Slavery, [an engraving,] 6 1-4
DESPOTISM OF FREEDOM, by D. L. Child, 8
TREE OF LIBERTY, [an engraving,] 12 1-2
ENGRAVING of kneeling female slave 6 1-4
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church, 6 1-4
Fast Day Sermon, by Rev. David Root, 6 1-4
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hund
SLAVE'S FRIEND, 80 cts. per hund
Report of the N. H. A. S. Society, $4 per hund
VIEWS of SLAVERY, a print, 12 1-2
GODWIN on SLAVERY, 75
THOMPSON'S LECTURES, 50
GUNNISON'S FAST DAY Sermon, 12 1-2
CUTLER'S SERMON, 6
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
NARRATIVE of AMOS DRESSER, with Stone's Letters from Natchez, 8
MAN STEALING AND SLAVERY denounced by the Presbyterian and Methodist Churches.
PROCEEDINGS of the N. E. Convention held May 1834.
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By CHARLES STUART. 38
"RIGHT AND WRONG IN BOSTON," being the Annual Report of the Boston Ladies Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 30
"THE SLAVE MARKET OF AMERICA" a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria. &c.
SOUTHERN IDEAS OF LIBERTY—An engraving.
THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.
ANTI-SLAVERY LETTER PAPER, with an engraving. Price 3 cts. per sheet.
A FULL STATEMENT of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 5th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.
AN ACCOUNT OF THE INTERVIEWS which took place on the 4th and 5th of March between the Committee of the Massachusetts Anti-Slavery Society, and a Committee of the Legislature. Price, 12 1-2 cents.
EMANCIPATION.—A superb steel engraving representing a scene on the First of August, 1834, in the West Indies. Price, $1.

☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

☞ **NEW WORKS.**—"Evils of Slavery and the Cure of Slavery;" "Authentic Anecdotes of American Slavery" and "Anti-Slavery Catechism." These little works are from the pen of Mrs. CHILD, and well calculated for distribution. The two former are fifty cents a dozen. The latter ten cents each. For sale at the depository connected with this office.

BOW CANAL.

THE Proprietors of the Bow Canal are hereby notified that their annual meeting for the choice of officers will be holden at the Phœnix Hotel, in Concord, N. H. on WEDNESDAY the 25th day of May next, at ten o'clock in the forenoon. GEORGE KENT, Clerk.
a 23

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and neck for five years, which has been called by some a Ringworm, Leprosy, &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.
Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.
CHARLES MOODY

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

Dr. NATH'L WHEET
WM. RICHARDSON.
MICHAEL BLAKE.
HORATIO HILL.
GILMAN PALMER.
CHARLES MOODY

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, perfumer, or of J. C. EMERSON & CO. Druggists, at the sign of the Pill Mortar, Concord, N. H.
PRICE—75 cents per bottle.
Concord, Jan. 7 1836.

THE HERALD OF FREEDOM

Is published every Saturday at Concord, N. H.

TERMS.—One dollar per annum, if paid in *advance*. After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.